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ADDRESS

DELIVERED BEFORE THE

AMERICAN WHIG AND PHILOSOPHIC SOCIETIES

OF THE

COLLEGE OF NEW JERSEY.

JUNE 23d, 1846.

By ALEXANDER E. BROWN.

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Extract from the Minutes of the American Whig Society, June 24th, 1846.

RESOLVED, That the thanks of this Society be tendered to ALEXANDER E. BROWN, Esq., for his able and eloquent address delivered yesterday, and that he be requested to furnish a copy for publication.

W. C. ALEXANDER, }
ASHBEL GREEN, } *Committee.*
DANIEL ELLIOT. }

Extract from the Minutes of the Cliosophic Society, June 24th, 1846.

RESOLVED, That the thanks of the Society be presented to ALEXANDER E. BROWN, Esq., for the able and interesting address delivered by him yesterday before the American Whig and Cliosophic Societies; and that a committee be appointed to request a copy for publication.

Committee, Prof. Maclean and Joseph Annin, Esq.

ADDRESS.

THE contrast between the spirit of earlier ages of antiquity and that of the present age, is both startling and interesting. The energies of the one, seem to have been directed solely toward promoting the interests of the few. The other, spontaneously pours its blessings on the living and moving mass of mankind. The one, a dark and sullen stream whose waters, unsuited and unrefreshing to the common lip, flash back no sunbeam to cheer the common eye. The other, clear and sparkling with the beams of truth ; bearing in safety on its bosom the destinies of millions ; watering in its course meadows, the poor man's wealth, and reflecting on its bank the stately mansion, the rich man's pride ; and speaking in notes of liquid gladness, the language of hope for all.

We stand beside the gigantic monuments of ancient Egypt. We examine the mystic characters with which they are covered. We are astonished at their proportion, and we inquire for their uses and the means of their structure. All save the voice of con-

jecture is silent. The arid desert gives not even an answering echo back. But reasonable conjecture tells us they are monuments of an age when the energies of the many were tasked to the death to minister to the pride and avarice of the few. That each of these hieroglyphics probably occupied the life-time of an immortal being, whose soul knew not the privilege of straying beyond the narrow circle of his employment. That those ponderous blocks of granite, of which they are composed, were altars of sacrifice upon which overtasked and overburdened labour stretched itself, hopelessly and despairingly to die. That it is a monument not only of regal power, but of human suffering and human oppression; and that when the task was completed, and the ring of the lash and the shriek of agony had died upon the gale, the unburied remains and whitening bones of its artificers were a fit garniture of the mausoleum of irresponsible power. This is but a single illustration; but the little that remains to us of the history of that age by no means detracts from its force.

Descending the stream of time to the days of ancient Greece and Rome, we find the condition of the masses somewhat, though not very materially improved. Mind, for the chosen few, had begun to unfold its treasures. Bright spirits arose to enlighten the age; but to the mass of their countrymen they were but as stars whose mystic characters were to them unintelli-

gible; that cheered not their humble homes, and that warmed not their cheerless hearts. They passed away, but little regretted by the multitude for whose benefit they had done nothing, and by an age by which they were not understood. But they still survive and are as household words with us, and their labours are better appreciated in our day than they were by those for whose benefit they should have laboured. Strange that those parchment scrolls—which the barbarian cast aside with contempt when he tore the canvass of the painter, and threw down and destroyed the noblest works of the sculptor's chisel, in his search for plunder—should even now aid in wielding the sceptre of mind over a land of which the Athenian sage never dreamt, and where the Roman eagle never winged its flight—that the thunders of Demosthenes should have been heard re-echoed on the floor of Congress in the days of our Revolution, and the harp of the Mantuan bard still pour its sweet notes among the wild forest glades of our own free Columbia. But they were in advance of their age, and therefore not appreciated. No blame to them, but the higher honour. That age called not for the cultivation of the common mind. Man was considered then in mass as a physical machine, not as a moral and accountable being. The fierce legionary could perform his work of blood; the plodding labourer could perform his daily task of drudgery; the bondsman

could fan the slumbers of his master, without the aid of education ; and of course it was not given to them. Thus will it ever be where the glorious soil of the intellect is uncultivated. There will abuses flourish in all their rankness. There will the many toil, and labour, and die for the benefit of the few.

Such has been the history of the past. Turn we for one moment to the contrast presented by the present age. Men build for themselves now monuments more enduring than the massive piles of antiquity. But they build them of words that are common to a whole nation. Distinct too from each other, though formed from materials which all daily employ. Dedicated not to the use of one, but for ameliorating the condition of all. Undying records of the times ; whose uses and history can never be lost in any future antiquity, however remote ; for they are imbued with the spirit of that holy truth, which by the will of the Almighty is destined to be unchangeable and eternal. Yes, whilst the scriptures endure the best literature of our day will never want a key and interpreter. We carve not the marble block into the semblance of the human form with a skill that embodies all physical perfections and imbues it with a beauty almost divine, but in their stead we point to our living statues which the genius of the present age has roused from their death-like slumbers. We point to the youth rescued from ignorance, and taught to feel and know the di-

vinity within him ; his kindling eye raised to the heavens, his ear intent to catch the language of instruction, his bosom swelling with delight as the mysteries of science are unfolded to his mind, his timid step ascending the hill of fame, her chaplet on his head, happy in the present, with a soul overflowing with gratitude for the hopes of an hereafter.

These are the statues of the present age. Choose ye between the living and the dead. We rear no obelisks, we carve no gigantic monsters to guard over the desolations of the wide-spread desert. But in their stead we point you to the swart artizan, governing with unerring skill those tremendous engines of modern times, whose powers render the storied feats of Hercules and the Titans, seem like the exploits of the pigmies ; before which the most enduring monuments which have defied the shocks of time would be crumbled into dust. In former ages that man would have been a god ; in the present he is an educated mechanist. Choose ye between the torpid endurance of physical power, and the active energy of enlightened mind acting upon matter.

We build no temples to unknown gods, rich with all the graces and wonders of architecture. No gorgeous mausoleums in which decayed mortality may be mocked by the durability of the structure that surrounds it. We consecrate no halls where the effigies of the great of departed ages stand in marble silence,

whose stony eyes view not the train of their worshippers, whose ears drink not in the sweet tributes paid to their memories, whose lips reply not to their salutations. But in their stead temples to the living God, built as a labour of love, where all may enter upon the platform of humble equality, where the wisest may learn, and the most ignorant can understand. School-houses, where the energies of the youthful mind are aroused and rightly directed into action, and where the boy is prepared to become the enlightened man. Colleges, where the garnered treasures of the mighty dead are collected and preserved; where the wild war-harp of Homer is strung anew, and thrills each bosom as it echoes through the halls; where the lyre of Horace falls sweetly on the ear, and Virgil kindles the warm flame of poesy in the bosom of the future bard; where Cicero excites the passions and corrects the taste, and Demosthenes touches as with fire the lips of the future orator. These, and other of the relics of antiquity, culled by the careful hand of sages, who have devoted their lives to the sweet and willing task, are administered to the youthful mind. Learning unfolds her ample stores, whilst the mind is adorned by the study of the classics. It is invigorated by application to the exact sciences, and is trained for future efficiency by strict attention to those branches which conduce to practical utility. Above all the Bible is a class book, and whilst the mind is prepared for the

purposes of earth, the soul is trained for heaven and eternity.

These are the monuments of the present age, and strongly do they contrast with those of former days. Do we ask the reason of the difference? It is found in the fact that the former age was one of mere physical force, whilst the present is the age of moral power and religious influence. Under these influences the oppressions of the many, by the few, are fast disappearing: for the intellectual man resists and repels where the mere physical being only writhes beneath the lash; the educated multitude turn their flashing eyes and broad hands upon the oppressors who would drive them, and hurl them to the dust, where the ignorant masses of former days rendered a silent and sullen submission.

Such, my countrymen, is the history of our own bright land, the best illustration of the spirit of the age; whose every page is marked by the mighty workings of popular education. The power of educated masses is to be seen in every step of our country's advancement, from the landing of the first emigrants upon our shores; the declaration and achievement of our independence; the springing up of our cities; our triumphs in peace; our triumphs in war; aye, down to the very day when on the Rio Grande's banks, the countless hordes of ignorant invaders fled in dismay before the thunders of the red artillery whose light-

nings were directed by educated freemen. Ours is a land where the public mind is educated up to a level with their rights. All powers are wielded for the benefit of the many, and not for that of the few, and consequently will never want for defenders against either foreign or domestic foes. This then brings me to a subject upon which I will beg leave to detain you for a few moments.

THE INFLUENCE WHICH SEMINARIES OF LEARNING
MUST EVER EXERCISE UPON CIVIL LIBERTY.

The aspirations of the youthful heart are ever for freedom. Scarcely has the thought sprung spontaneously in the mind, ere the springing step is ready to bound along the path which fancy sketched, and the ready hand to carry out the scheme which valour planned. He sees the waves breaking in hoarse surges on the shore, and he longs to breast them. He hears the war of elements and he longs to dare them, and almost murmurs at the roof which protects him from their rage. In frame a boy, in will he is a giant. Neglected, the young vine would shoot and grow in profitless and rank luxuriance. Trained and pruned by the paternal hand of culture, its form becomes strong and graceful, and it is loaded with the clusters of a generous vintage. It is thus that by regulating and condensing the energies of our glorious youth, that colleges become the nurseries of civil liberty.

These are the offerings which our literary institutions annually lay upon the altar of our common country. In our Colleges and Universities, where mind is free and energy unfettered, the collision of ardent and youthful minds must cause the flame of freedom to burn with redoubled brightness. The youth read the histories of nations suffering and oppressed, and now passed away forever. They read of an ignorant and uninformed populace goaded on by intense physical suffering, rushing like a turbid torrent, and sweeping away in their course the palace of the monarch and the hovel of the laborer; desolating alike the park of the noble and the vineyard of the peasant; commencing a revolution for liberty in its widest sense in anarchy and blood, and ending it by submitting to an iron despotism. And the pale student starts from his volume and asks, how shall I best serve my country? how avert from her these fearful evils? And reason answers him, by holding (as it is your duty as an educated man to do) the torch of religion and lamp of learning before your countrymen; by forwarding the cause of education among the masses, so that when Columbia marshals her hosts against either domestic or foreign oppression, no man in all that wide spread multitude, but shall be not only an acting but a thinking and reasoning being; prompt to understand his rights and astute to perceive that where anarchy begins, liberty ends.

This duty to their country our Colleges have thus far nobly performed. But to what extent? Count if you can the noble trees which spring from seeds mysteriously floating through the air. Calculate the flowers that the summer shower and the summer sun cause to spring in glad luxuriance from the generous earth, and you will be yet far from being able to estimate the benefits which a right-minded, highly-educated man may produce on a thinking community. How do the prejudices of olden time vanish before his touch. How strange and yet how palpable the secrets he discloses of the arcana of nature. How subtle and yet how practical the application of the secrets of science to the common purposes of life. How does collision and intercourse with such a mind beget inquiry upon subjects never before thought of. How rapidly is search prosecuted after new ideas. And intellect once awakened thus, when shall it cease to labour? Never.

In Europe, too, the Universities have ever been the nurseries of liberal sentiments. Witness the ready sympathy of the German Universities with Republican France, ere she revolted humanity by her deeds of blood; and their gallant opposition to Imperial France, when her legions threatened to destroy the little of liberty that Germany still possessed. Then did the professor and the student, throwing aside their books, array themselves for the battle-field. Then

did the heroic Korner—he of the lyre and the sword—wake the wide land with the notes of freedom's minstrelsy; and finally pouring forth his blood on the battle-field, leave in the galaxy of genius one bright star the less.

But we may be told that in France learning was with the revolutionists, and was responsible therefore for at least some part of their excesses. Admit that the cyclopedists were among those who aided in that fearful work. It only makes my argument the stronger. We contend not for exclusiveness of knowledge. It was because learned, but misguided men, had an ignorant mass to act upon, that these evils occurred. If they chose, before a people too illiterate to read or understand their Bibles, by solemn edicts to denounce religion; is it to be wondered at that they met with no reproof from those into whose minds religion had never poured its light? As it ever will be with human learning, unguided by a light from on high, their learning made them the most pitiable of fools. To form a government not recognizing any kind of religion, was an experiment as rash and impracticable as to have deprived the atmosphere of France of its oxygen, and then to have required the people to live and breathe under its influence. Theirs was an instance of learning rejecting the aid of high moral and religious influences, and consequently doomed to destruction. This is not the learning communicated to our people in our Seminaries.

But it is contended that the system of Schools is all-sufficient for the wants of the people, without the aid of institutions for instruction in the higher branches of science and learning. And it is upon this ground that the opponents of Colleges principally fortify themselves. And yet nothing can be more fallacious than a system which overthrows itself. So surely as the acquisition of knowledge awakens the human mind, and kindles in it the desire of further acquisition, so surely does the multiplication of schools, and the extension of general education render necessary the erection of Colleges to supply the wants of those who are not willing to pause at the threshold. If those men were told of a law about to be passed, prohibiting any individual, however great his strength or powers of endurance, from performing more than the amount of labour in a day of which the most feeble man in the community was capable, he would at once denounce it as an act of gross tyranny. What, he would exclaim, has God given that man strength and power, and will you by your laws prevent him from enjoying and profiting by them. If they were to be told that men however industrious and skilful in their business were to be prevented from acquiring more than a certain amount of wealth, and that to be measured by the possessions of the poorest man in his district, they would at once exclaim, what folly, what injustice. And yet they are prepared at once, without remorse,

to apply the Procrustean system to the mind; to say to the aspiring youth, who thirsts to increase his store of knowledge, thus far it is well for you to go, but beyond those limits, with our consent, you cannot pass. It is true, with assistance you may become an intellectual giant: but intellectual dwarfs better suit the institutions of our country. The body shall be free; the will shall be free; but the intellect shall be clogged. The bark shall dash at the pleasure of the mariner over the stormy sea, but we will, if we can, extinguish the stars by which he should guide her course.

True it is that mighty men, the men of the sword, the pen, and the orator, have sprung from the ranks of the people without the aid of collegiate education, and have dazzled, delighted, and astonished the world. But have those men arisen where education was neglected by those around them? Was nature the only glass at which they dressed themselves? Did natural genius inspire them with a knowledge of war, of laws and government of which they never had heard before? No. They sprung up in highly intellectual communities, and by force of intellect caught at once from others that which it had taken them toil and time to acquire, and surpassed their instructors. But the model had to be presented before them, or the statue never could have been made. Had Shakspear, Franklin and Henry been born among savage tribes, they

would have been noble savages ; but they would still have been only savages.

It is through this indirect influence that Colleges greatly benefit the country in which they are sustained. Year after year they send forth through the land men qualified to discharge, efficiently, the duties of life ; to mingle in the thoroughfares of business ; to fill the professions ; bearing with them as they go, if they act up to the instructions which they have received, a high tone of sentiment, and infusing into the ranks with which they associate, the vigour of moral and intellectual power. Thus it is that our literary institutions repay the favours which they receive from the people. No cowed monks amongst them make of their learning a selfish secret of the cloister ; no magi are they to veil their mysteries from the common eye ; no pensioned occupants of fellowship, living in learned ease for learning's sake alone ; but active, vigorous minded men moving in close contact with their fellows, asking for no more room upon the common platform of the world than they have power to occupy, and claiming no exclusive privileges, save those which mind can conquer for itself. These are the well disciplined soldiers of civil liberty. With honest pride may our institutions of learning look upon the bands of generous youth who pour annually from their portals, and mingle in the ranks of the defenders of civil and religious liberty. Well may they say to their

countrymen, these are the pledges which we give you of our usefulness ; receive them with confidence ; their hearts are yours already, and whilst they are true to the teaching they have received within our walls, your trust will never be betrayed.

But it has been contended that learned men are not the friends, or at least have not been the active champions of freedom. If by this it is merely meant to assert that the book-worm has not been often found ranged upon freedom's battle-field, there could be no danger to my argument in admitting the proposition. It would be strange indeed to find them engaged in any kind of active enterprise. But if it is intended to assert that the man of education, the man of enlarged intellect, has been found to shrink from his compatriots in the hour of danger, I beg leave to deny the proposition unreservedly. I do not mean to contend that learning and freedom are synonymous terms. That if the eldest son of a despot happened to be a learned man, he would of necessity, on his father's decease, set free his people and convert his government into a republic. Far from it. It is most probable he would use his learning for the purpose of consolidating and increasing his power. I do not deny that learned men have been found upon the side of the oppressor. But I have yet to learn that intelligent and intellectual men are the safest and easiest subjects upon which to exercise oppression. And

where, as in our Republic, the learned and educated man mingles in daily intercourse with the people of whom he forms a part, where is it that he has arrayed himself against their rights? And those revolutions in which the purely unlettered man has taken the lead, for what purposes have they been undertaken? and how have they generally ended? They have generally been revolts occasioned by mere physical suffering, and have ended sometimes in a temporary removal of the grievance complained of—sometimes by the dispersion and overthrow of those who rose to right themselves. But little other benefit has resulted to the actors. Still less to mankind at large.

But those two glorious Revolutions which were not based upon mere want of bread, or actual deprivation of property; revolutions in which encroachment was resisted before actual oppression had commenced; where keen-sighted vigilance over popular rights, perceived and arrested the blow aimed at them, before it had acquired the velocity which would have rendered it irresistible; revolutions which have been the watch-words of struggling man throughout the world. The Revolution which drove the Stuarts from the throne of England, and that which drove the British king from all control over these Colonies, were they planned or carried through by the ignorant and unlettered? Those indeed were revolutions effected by and based upon moral power; and their precedents will be quo-

ted, and their influence felt, whenever and wherever man may be driven to the assertion of his rights. Is there any evidence in history to show that even Cromwell, mighty as he afterwards became, comprehended the necessity of resisting the levying of *ship-money*, at the outset, or that that necessity to him appeared strong enough to rouse him to actual resistance? None that I have been able to see. But there was one man, a graduate of a University; a man of fortune and a man of leisure, who read the classics in the sweet retirement of the country; who brought the experience of the past to bear upon the present, and who saw that to precipitate the coming of the tempest was the surest way to render its rage innocuous. Surrounded by his few and sterling friends, all of them men of learning and acuteness, in the face of astonished England, he braved the crown in the plenitude of its power. Startled by this bold example, the public mind aroused itself into an inquiry into public rights; hints of the rights of the people began to be murmured, and that man shaped these murmurs into words of mighty import. Borne down for awhile by unrighteous decisions he still persisted. When a Parliament was assembled, he was there to stand by his country and cheer her with his eloquence. Broad and deep were laid in the public mind the foundation for the mighty events that were to follow—mighty the onward impulse given to the nation. When hos-

tilities between the king and the country actually commenced, that man was in the field acting the part of a brave and skilful soldier; and finally on the battle-field he sealed his devotion with his blood. He had lived the true and generous friend of the people, and he died in their cause. And since that day his name has been one of the watchwords of English and American freedom. In the days of the Revolution, his course was taken as a precedent; and when that Revolution was successfully terminated, he took his place in the public mind with Washington, Franklin, Jefferson, and the other bright stars of that day;—and at the present hour, the American statesman need not blush to acknowledge that he has taken for his model the English patriot, JOHN HAMPDEN!

Such was one of the men whom an English University sent to dwell amongst the people. None can doubt, that although Cromwell, with his red right hand, darted the bolt which drove the Stuarts from the throne, the fire in which it was forged was kindled by Hampden:—that if Cromwell and his ironsides, by their physical power, scattered the armies of the king, the moral power of Hampden evoked the spirit which rendered those victories profitable and enduring:—that if the cannon of Cromwell prostrated the throne, the surviving spirit of Hampden, caused to be erected a Temple of British Freedom upon its ruins.

Such is the difference between physical and moral

power! When the fierce Soldiery are mouldering, and their corslets and sabres rusting in the grave, the spirit of the Patriot still has its watchtower in each freeman's heart, ready to evoke new heroes from the ranks of the people to battle for their rights. Thus that race, which with impunity exhumed and insulted the remains of Cromwell, found in the name of Hampden a spell-word of power which a second time closed the hearts of Englishmen against them.

But were those who planned the second and mightier Revolution, among the ignorant and illiterate? A revolution, surpassing in its consequences all that the most sanguine ever dared to prophecy. Were they Tells, or Massaniellos, or Hofers;—honest friends of liberty, true as steel and fearless as their swords, but ignorant of forms of government, who laid the foundations of this mighty fabric deep on the living rock? Was it such men as they who arranged this glorious galaxy of States, into which star after star has rolled, and holds each its even way unfelt except in the increase which it makes to the splendour of the whole? Who planned that mighty moral bond, stronger than triple steel, which binds together mighty and independent States; which throws its soft yet strong embrace around each addition to the band, and becomes at once a part of its nature? Who formed, when the country was but small, a Constitution which has been respected and unbroken by twenty-six, now twenty-

eight, States of conflicting interests; States, whose principal tenancy in common is in the glorious battle-fields of the Revolution, and whose undivided and indivisible freehold is in the grave of their Washington?

They have read the history of our Revolution to little purpose, who do not know that many of the prominent men of that day brought all there was of the learning and wisdom of their age to the mighty work they had in hand. Scholars as ripe and patriots as pure as Hampden were there, bending all their energies to the task before them. And nobly did they accomplish it. Read the histories of the Signers of the Declaration of Independence, and you will find a large proportion to have been graduates of Colleges. Learning and experience had taught the men of that day the value of moral influences, and upon them they based their work. That moral influence which rallies men to fight like heroes, and pour out their blood like water, in defence of a tattered flag, the emblem of a principle, who would hold their lives too dear to be risked in the defence of any earthly treasure: those principles of love and moral suasion, under which the old thirteen States were bound together, but which like fire increasing in intensity by communication, holds in bonds of love and confidence the hearts of twenty millions of freemen, whose territory must be spanned by an arch springing from the blue Pacific wave, and ending

among the hoarse surges of the Atlantic coast. That noble principle which prompts us to hold to our hearts, and appropriate as our own, all that is great and good in by-gone ages, which time can neither dim nor destroy;—a principle which causes the names of Trenton, Princeton and Monmouth, to thrill through the bosom of the youngest American, with a sense as keen as ever the trumpet's note sent through the bosoms of those who trod the ice-bound sod of the one, or dyed with their blood the burning sands of the other.

Such, under God, were some of the moral forces brought to bear in erecting and consolidating this glorious structure. Under these influences it has stood firm; and may, with the blessing of God, stand firm for ever. Substitute in their places mere physical force, and a few years would present you with a headless trunk and gigantic, dissevered members, writhing in the agony of death. The earth would remain, but the Sun that warmed, and invigorated, and rendered it the Paradise of freedom, would be blotted out from the heavens.

Were men of learning then recreant in the hour of their country's need? No! Scarce a battle-field where they did not shed their blood—no council-board at which they were not present. But need I to discuss this subject further in the vicinity of that venerable institution, whose walls have been shaken with the

thunders of hostile artillery ? through whose fields the war-steed has dashed with blood-stained hoof ? who gave up her staff and her stay to her country, when her WITHERSPOON wended his way to the First Congress, to pledge " life, fortune, and sacred honour, in behalf of the land of his adoption ; and who gave the first fruits of her academic labours, when her STOCKTON affixed his name to the same glorious instrument.

And are these things so ? Is the miracle which our country presents to the world, in point of fact no miracle at all, but simply the result of the application of moral and religious causes, made by the wisdom of our ancestors under the most happy circumstances ? Is it necessary, in order to preserve these blessings that the public mind should be refined, and knowledge extended to the many, instead of being as heretofore confined to the few ? If so, how shall we best minister to the interests of our country ? By cherishing our Colleges, those reservoirs of pure waters, builded by the hand of wisdom ; which so benignly pour their invigorating and perennial streams through the land.

Cherish that venerable Institution in whose behalf we are here assembled. One hundred years sit lightly on her brow. A hundred years in which the gigantic efforts of the human mind have displayed themselves with startling and electrical rapidity. A hundred years during which more free principle has been evolved, and more pernicious error exploded, than in

the thousand that preceded them. And yet she has been always equal to the requirements of her day. Light, more light, has been the incessant cry of the people ; and year after year she has opened wider and wider the windows of the mind. Founded under the reign of a king, she has been fully equal with the spirit of the age as the teacher of stern Republican principles. Men have been educated within her walls whose mighty works in the cause of freedom have made their names household words, where she perchance is never mentioned. And yet like a kind and generous mother she glories in their honest fame, albeit it may eclipse her own. Suffering under wrong and neglect she has vindicated herself by pouring the rich treasures of her sons into the bosom of their country, and training them to dedicate themselves to her service ; and has forgotten that neglect in the sweet task of rearing others for that same bright career. Year after year for a century past, have her venerable Presidents, with streaming eyes and bleeding bosoms, given the parting charge and parting benediction to a band of bright-eyed youths about to sever long-cherished ties, and launch upon unknown seas ;—and when another year rolled round, those venerable men might see, pressing against the barriers that held them in, another band instinct with life, ambition and energy ; eager to follow their departed companions, careless of the paths, regardless of the

dangers, so they but lead to the rewards of an honourable fame.

Oh, my friends, how much vitality and vigour has this Institution transfused into the veins and arteries of our land, in the last hundred years. One hundred years of fast-clinging affections—one hundred years of heart-rending separations! The winds of near one hundred autumns have stripped her of her leaves, but she has renewed them as they fell; and she now stands clothed in a glorious foliage, rich in bright hopes and future promises. And think you these associations will have no influence upon the destinies of our common country? Aye, should the trumpet of discord ring through our land, from the North, from the South, from the East, from the West, brother will call unto brother; strong hands and willing minds will be put to the work of reconciliation; and when the storm has passed, and the bow of peace appears in the sky, beneath its arch will stand conspicuously displayed, that Ancient Hall, where learning and religion were cherished in the mind, and that friendship which grows not dim with age, was kindled in the heart. Let but the future be what the past has been, and a grateful country, with loud acclaim, will pronounce this Hall of Science one of the strong pillars of Civil Liberty.

GENTLEMEN OF THE TWO LITERARY SOCIETIES :

You are training yourselves to take an active, and I trust not inglorious, part in the affairs of a mighty nation. A nation whose physical power is tremendous, and whose growth has been so extraordinary as to baffle calculation for the future. A nation of boundless territory, and capable of supporting in comfort more than quadruple her present population. A nation free, generous and independent in their views. A nation, too, more under the influence of mind, than any nation that ever existed. Keen to investigate, and acute in their scrutiny ; but sure to let their actions go with their belief. Over all this mighty land thought holds her throne, and she alone is privileged to wield her sceptre over the free. And mighty are her efforts. Go listen on your Atlantic shore when the fierce tempest rolls her billows on the beach, —go listen when the wild winds rave through your forests of a thousand years. It is but a harmless echo compared with the concentrated energy of a free and thinking people, when roused by some mighty thought they arm themselves for action. Where is the rock-bound coast which can resist the mighty billows of the popular will ; where the earth-fast oak that is not uprooted by its breath ?

Such, my young friends, is a character of the people amongst whom you will act and move. How shall you prepare yourselves for usefulness and distinction

on this glorious theatre? By cultivating your every power to its fullest extent. By attention to all your studies, for there are none of which you will not at some time wish to avail yourselves in after years. By cultivating a sound and healthy tone of moral and religious sentiment, which tells as much for the man as a well-toned instrument does for the musician. And finally, by adopting for your motto, "he will best serve who best loves his country."

Farewell. The hour is come. The dream is past. The student has become the graduate. The youth has become the man; and soon the dust of the highways of busy life will hide from our view the green fields of our college days.



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